on the basis of words: volume three

ON THE EVOLUTION OF: LANGUAGE AND DI INFERI

the Roman Underworld

from "Di," the gods, and "inferi," below

Andrew Lehti

September the Fourth 2024

Abstract: the underworld is a fascinating concept that offers insights into ancient traditions still observed today. It raises a fascinating question: do we *bury the dead* because of a pre-ancient belief in a concept of the underworld, or *did we* create the concept of the underworld as a means to explain why we bury the dead?

Reflect on the definition of *"pre-ancient"* in your own words before turning to the next page.

A multi-volume collection, each volume focuses on a single word, offering new definitions, clarifications, or translations. Each term is explored in depth, revealing its origins, nuances, and the underlying phenomena that shape its meaning.

Related: autonormatic, ancient, classical, classic, classify, etymology, daimons, di inferi, burial practices, language evolution, sky father

Autonormatic Containments

The term "*Ancient*," originally denoting a time period (from the start of written history up to the Post-*Classical* Period,) is commonly utilized as an adjective. Although it was once archaic slang, it continues to be used in this way. Therefore, it coexists as both a noun and adjective.

This happens often, and is an autonormic *(see volume one)* example, which is a self-defined or self-contained entity that we do not question, as it has become too familiar with us: such as the '*Classical* Period.' A Period in ancient Greece and Rome, where social and political structures were characterized by distinct *classes*.

We often associate the word: '*classical'* with music, art, and never associate it with a structure of *classes* in society. The term further evolved into another self-defined state, which pertained to anything which may be "*classic.*" In English, "*classical*" and "*classic*" have distinct meanings and are not fully interchangeable, as they are self-defined as separate entities. For example, one may describe Mozart's Lacrimosa as a *classic*, though unlikely, however, no one would *classify* Led Zeppelin as *classical*; at least not yet.

'*Classify*' is another self-contained form of the same origin. When we pair this up with a language like English (which is highly morphological,) we can expand our understanding across the board by automatically converting nouns to verbs by adding 'ize' or 'ify.' English speakers subconsciously learn this system throughout life. Consider how '*classify*' can morph multiple times in one sentence; to *illustrate* this point:

This system can *autoclassify* data into various *classes*, but it may *misclassify* or *overclassify* certain entries, requiring the need to *reclassify*, *subclassify*, or even *transclassify* them after initial *preclassification*; some data may remain *unclassifiable*, leading to attempts to *interclassify* or *underclassify*, though the *classifier* might eventually *disclassify* or *unclassify* specific items during the process of *classification*, depending on the *classifiable* attributes of the data and the required level it's *classified* for.

Originally, "*classic*" referred to the literature, art, and culture of the *classical* periods, which were considered exemplary and of enduring value. Over time, this connection to high quality led to the broader usage of "*classic*" to describe anything regarded as a definitive standard or model in various contexts. The term has become so ingrained in modern language that its origins are often overlooked, reinforcing its status as an autonormic entity.

This progression is evident in the evolution of many words, such as the word: "*antique*," derived from the Latin "*antiquus*." Initially used in the 14th century to describe the *antiquity* period (the rise and fall of the Roman Empire), along with '*antiquities*' which referred to objects that were from the *antiquity* time period pertaining to the Romans and Greeks; but by the 16th century, emerged as "*antique*" to describe any object which was old.

Historical examples illustrate how terms evolve and detach from their original meanings. For instance, phrases like "acting like a *barbarian*," "*vandalizing*," and "being *Gothic*" once referred to specific groups, such as the *Barbarians*, *Vandals*, and *Goths*, respectively. Over time, these terms shifted to describe behaviors or styles unrelated to their original contexts, such as those which were *Goths* became slang from *Gothic* architecture which was "dark and mysterious" and embraced the themes of *Romanticism*.

Being *romantic*, originally, was tied to the *Romantic* period and referred to the genre of narrative literature written in what are referred to as *Romantic* languages, including French, Spanish, Italian, Portuguese, and *Romanian*. The term "*Romantic*" in this context does not refer to the conventional ideas of *romance* or affection but it highlights the fact that these languages originated from Latin, the language spoken by the *Romans*.

These are examples of which one may go through their entire life without realizing the deeper context because of the autonormic filtering out of the familiar.

Hence, why we often fail to understand or recognize these words beyond being self-defined entities, despite being obvious to the highest degree. Our history hides in plain sight. This phenomenon aptly explains (a reason) why Inferi has not been linked in the etymological chain, even nearly two years after the publication of 'Godless Evidence,' which is slated for a complete overhaul.

Which Came First: the Burial or the Egg?

Burial appears obvious because we have an autonormic tendency not to question the origins or practices thereof. Despite the challenge of recovering cremation evidence due to the nature of the process, substantial evidence suggests that cremation has been a human behavior for at least 40,000 years, as indicated by findings like the Mungo Lady.

Language likely began to emerge 150,000 to 200,000 years ago, with the earliest probable evidence of intentional burial dating back to 30,000 to 120,000 years ago. **Fire** use dates back 1.5 million years, with controlled burning and hearths appearing approximately 400,000 years ago.

Early humans likely left their dead where they died or some may have even consumed them, similar to some animal behaviors. However, our understanding of primates tells us that they would not have eaten the dead. Instead, primates appear to groom, touch, or carry the body of a deceased member around for several days before eventually abandoning it. They have been observed showing a variety of reactions such as aggression, curiosity, fear, and care towards the body.

These **primates** did not evolve in the same way we did, which provides us with a glimpse into how we likely behaved millions of years ago. Interestingly, they, like humans, overthrow oppressive regimes before killing their oppressors, a behavior that mirrors patterns seen throughout human history.

The concept of burial was likely impractical due to the strong emotional attachments **humans** had, which would have driven many to exhume bodies or stay near burial sites. **Early humans** likely expressed emotions more intensely, unlike today where feelings are often repressed.

Lacking cultural preparation for death, **burning** the body was the most logical action to remove it from the group, which might have fueled early and primitive religious practices and ceremonies. This concept alone may be deeply ingrained into our psyche which may explain why ghosts have largely been depicted as smoky figures in dreams and stories throughout time, though this is purely speculation, and interpretation.

Complex practices likely initiated the trend of burying the dead, which both aided the grieving process and prevented exhumation. This practice may have contributed to the creation of the underworld myth, evolving alongside belief in deities. The earliest unattested god, **Dyeus** (the sun), was viewed as a life-giver, and burying the dead might have been perceived as planting a seed.

Although timelines do not align with the advent of farming, this concept could have been understood by a group of early humans but subsequently lost over time, leaving only the burial practice—a possible reflection of a genius of that era.

Having knowledge die with someone is not uncommon, for instance: despite our deep and intricate knowledge of violin manufacturing, no modern instrument matches the standards of a Stradivari violin, and the process to manufacture it still have yet to be recreated.

While academic knowledge risks being lost without documentation, stories and simple words likely survived orally for tens of thousands of years, although this cannot be proven except for the instance of **the word "day."** *(continued later)*

Complex cave paintings suggest an early understanding of symbolism and art, perhaps, indicating simple language skills. Humans have possessed similar vocal structures for two-hundred-thousand years, and data from those born deaf show that, even without learning from other humans, we can produce a wide range of complex sounds.

This suggests that early verbal language likely existed much earlier than current estimates, as it evolution tells us that we actively used these vocal traits and abnormalities and selected which allow us to speak as we do.

While some argue that other primates are "speech-ready," they lack the brain structure necessary for producing complex speech. For example, Koko the gorilla understood language through sign language, providing further evidence that simple language likely developed hundreds of thousands of years ago. This challenges the view that language began with simple grunts approximately seventy thousand years ago.

If modern human cognitive complexities underwent significant transformation within the last one hundred thousand years, such that humans could neither speak nor understand how to make or use tools, they then cannot be classified as homo-sapiens.

If they are to be considered human **and** underwent a lengthy evolution, intelligence may not have been a product of survival. Instead, the nomadic, migratory lifestyle would have facilitated the removal of generational DNA which lacked genetic diversity. As a result, greater diversity emerged, which became greater as time moved forward, assimilating DNA from other hominoids causing a massive diversification of genetics of which we now recognize as ourselves.

The Greek and Roman Religion

In Greek Mythology, the Realm of Hades and Elysium were in the underworld. A thousand years later, the Ancient Roman Religion had emerged from that concept and split it into two opposing realms: di inferi, and di supra, meaning "the Gods below," and the "Gods above," respectively.

Di inferi would gradually evolve with the Roman based Christian religion with corruptions. In the ancient Greek religion, "daimons" were entities that served as intermediaries between the Underworld and Earth. The term "daimon" originates from the same root word (referring to the) "divide." Daimons were illegitimate gods, with both good and evil entities. A couple thousand years later these were divided, ironically, into **Demons and Angels**.

The concept of Elysium evolved significantly over time in Greek mythology. Initially, Elysium (or the Elysian Fields) was considered a part of the underworld, a paradisaical section where favored heroes and virtuous people would spend their afterlife in peace and happiness. This was contrasted with the darker and more punitive realms of Hades such as Tartarus.

Over time, there was a shift in mythological thinking and interpretations. Eventually, Elysium was sometimes re-imagined as a physical place on Earth, often linked with the Isles of the Blessed, located at the edge of the world. Such is the nature of religion which reforms itself based on cultural changes, philosophical ideas, and the blending of different traditions.

The Olympian gods, such as Zeus, Hera, Poseidon, and Athena, reside on Mount Olympus, which is considered the divine realm from which they govern the world and interact with humanity. Mt. Olympus is seen as the paradise for gods, their place of power, and where they hold court. On the other hand, Elysium is typically reserved for mortals who led righteous lives or were favored by the gods.

In the Ancient Roman religion, the di inferi were deities associated with the underworld. They were believed to govern the realm of the dead and were often invoked in rituals related to the afterlife. The di supra, in contrast, were the gods of the heavens and the natural world, representing a higher plane of existence. This duality in Roman religious thought reflects a dichotomy between the celestial and the chthonic realms.

They later reconciled the afterlife from the concepts of Mt. Olympus, Elysium, Di Supra into the current imagery among the clouds with the Sky Father Jupiter, later called Deus Pater.

The Ancient Roman pantheon consisted of a complex hierarchy of deities, including di inferi (the Gods below) and di supra (the Gods above). The term di inferi referred to gods associated with the underworld and the afterlife. As Roman religious beliefs evolved, particularly with the advent of Christianity, linguistic changes occurred, leading to a ***potentially*** **intentional** corruption of di **inferi**, simply to "**Inferni**."

Conclusion:
This evolution added an 'n' to the end of "Di Inferi" and omitted the gods, resulting in "Inferni," which was later declined to "Inferno." Dante would later over-dramatize the concept of the Inferno. The word "Inferno" has no etymological connection to fire. Currently, Inferni/Inferno has no etymological link to Inferi, likely for non-standard non-academic corruption and cognitive inertia.

The Evolution of Di Inferi
While this volume highlights the evolution of the term, it may also be interpreted as "the evolution of the gods below," which will be addressed in subsequent volumes. However, the abridged version of the evolution of the sun as a god is provided below, and does not include its involvement in other religions, such as Dyaus Pitar, pre-modern Hinduism.

Non-Technical Summary
Djovs Pater was the Italic evolution of Dyeus Phter, and Italic variant of Zeus Pater not evolving directly from the Greek Religion but rather alongside it, became the Jewish, Roman Catholic and Christian god: Deus Pater and Yahweh, which when considered all have a literal translation of both "God the Father" and "Heavenly Father"

Technical Version
Djovs (later Jove Pater (pronounced Yohweh) which became Jupiter) Pater was the Italic evolution of Dyeus Phter (the sun, or father of the sky) and Italic variant of Zeus (Dios, genitive) Pater (from Dzeus Pater), not evolving directly from the Greek Religion but rather alongside it, became the Jewish, Roman Catholic and Christian god: Deus Pater (Dios Padre, Spanish,) and Yahweh (correct pronunciation of Jove is Yohweh; YHWH transliterated to Jehovah, gives additional phonetic evidence as Jove, even with extra syllables that were added) which when considered all have a literal translation of both "God (the) Father" and "Heavenly (synonym of sky) Father." Deus meaning meaning "god" and Deus from "Ju, Jove, Jovis, Djovs, Dyeus" meaning in most aspects "sky." Piter, Pater, Phter, Padre all variants of the word for "Father."

Two of the oldest phonetic variants that have survived in human language are the words for "day" and "father" originating from "Dyeus Phter" which could be understood as the "Father of Day," "Sky Father" or "Heavenly Father."